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The Review of Religions

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بسم اللہ الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

In the name of Allah, the most Beneficent and the most Merciful.
We praise Him and invoke His blessings upon
His exalted Prophet.

" A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

THE ISLAMIC MORAL CODE

(By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Head of the Ahmadiyya Community, Qadian)

The function of religion is not merely to point out good and bad moral qualities, but also to provide or devise means by the aid of which man may be able to renounce evil and adopt good morals, for without this all our efforts are vain and our research profitless. It is all quite easy and looks beautiful to exhort people to lead moral lives, but how should they do it, is the real question. A man who is steeped in immorality does not need being told that he should reform himself but how to reform himself. I cannot say what guidance other religions give a person who is stuck fast in the quagmire of sin and depravity but retains the desire to be told how to come out of this swamp of immorality, but the teachings of Islam on this point are quite clear and definite which I describe below :—

The *first* means of moral improvement furnished by Islam

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is through the manifestation of Divine attributes, without which the attainment of moral perfection is impossible. In everything man stands in need of demonstration, and can easily learn through demonstrations what he cannot acquire through books. In the absence of demonstration all sciences and arts would be lost to the world. Can anyone, for instance, learn chemistry or engineering without the help of experiments and demonstrations?

The same is the case with moral training. Man cannot attain to moral perfection without the help of perfect models and demonstrations. It is necessary, therefore, that perfect models should appear again and again in the world to demonstrate to mankind a life of moral perfection. It is also necessary that these models should themselves be men, for a being that is not human cannot serve the purpose of a model for men. The conduct of such a being cannot encourage mankind to imitation. So we must have a perfect man to imitate and such men must appear frequently to enable other men to mould their conduct in imitation of them. Islam claims that such perfect men appear frequently on earth and they are the Prophets and Messengers of God.

This is the only complete perfect means of attaining moral perfection, and all other means are only subsidiary to it, for, the benefits which we can derive from the former are certain, and those that can be derived from any other means cannot be entirely free from the possibility of doubt and error. But as this means cannot be provided by man at his own will and pleasure, Islam has pointed out other means, by the aid of which a man might discard evil morals and acquire good ones.

The *second* means provided by Islam for the moral improvement of man, is the method adopted by it in classifying all moral qualities into different grades and stages, with which we have already dealt, and which need not, therefore, be repeated here.

The *third* means provided by Islam for this purpose is that it has explained the reasons why good moral qualities should be adopted and evil ones eschewed, so that men, becoming aware of the real nature of these qualities should of

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themselves be prompted to acquire good morals and to eschew evil ones. This has previously been explained in the *Review of Religions*.

The *fourth* means provided by Islam for this purpose is to alter the point of view of man concerning some of the evil morals, and to substitute hope for despair in this connection. Many evils are committed by men because they believe that they cannot possibly avoid them The people who propagate such ideas among their children, lay the foundations of the moral depravity of future generations A man who does not believe that a certain object is attainable will never strive after it. A nation that believes that its ancestors had exhausted all possible discoveries and inventions is not likely to make a discovery or invention ; and a nation that believes that it cannot possibly effect an improvement in its condition is not likely to attempt it. Similarly, people who believe that evil is inherent in them and that they cannot possibly resist it, and that it is impossible for them to achieve moral perfection, are themselves providing the means of their own destruction. The Holy Prophet (on whom be peace and the blessings of God) has laid great stress on this point and has altogether forbidden despair. He says: "When a man says concerning a people that they have been destroyed, he is the person who destroys them." That is to say, no material calamities and misfortunes can be so fatal to a man as the impression on his mind that the door of improvement and progress has been shut upon him. Despair and disappointment prevent a man from making an effort for success and lead to certain failure and destruction. Islam does not countenance the idea that man can ever be debarred from self-improvment and progress, and it has thus opened the door to moral development.

There can be no doubt that man is born into this world with a pure and sinless nature, and however deep he might plunge into sin, his nature retains some of its original purity, so that if at any time he turns towards virtue, he can discard all his vices, which are all acquired, and can attain to the perfection of virtues, which is inherent in man. Islam has, by putting forward this truth, completely altered man's point of view

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towards good and evil, and given him hope and courage. Religions other than Islam are either silent on this point, or represent man as entering this world under such burdens that they are enough to submerge him without the additional weight of his own misdeeds.

The *fifth* means prescribed by Islam for moral reformation appears at first sight to be inconsistent with the fourth, but in reality it is merely supplementary to it. This is the effort which Islam makes to uproot the evil influences of heredity. No doubt man is born with a pure nature, but he also inherits from his parents or remoter ancestors certain inclinations towards vice. This statement is not inconsistent. Nature and inclination are two different things. Nature or conscience is always pure. Even the child of a robber or murderer is born with a pure nature, but if his parents possessed an evil mind, he will be influenced by it, and will be easily led away by such thoughts if he subsequently encounters them, just as the children of confirmed invalids are prone to fall an easy prey to diseases from which their parents suffered. Such inclinations and tendencies in the mind of a child are the result of the thoughts which fill the mind of the parents at the time of copulation. The effect of these thoughts on the mind of the child is in most cases very slight and may very often be overcome by environments and training, but Islam has prescribed a means of turning even such influences into instruments of good. The husband and wife are taught to offer a prayer when they meet each other in private, which runs: "Secure us, O Lord, and our children against evil promptings and evil companions." Apart from its effect as a prayer, this prayer starts a current of pure thoughts in the minds of the parents, even in cases in which they are not ordinarily given to such thoughts, for not only the mere act of prayer but also the words of this particular prayer as well as the concern which most people feel for the welfare of their issue, and the natural desire of all parents that their children should lead pure lives, produce this effect. When, therefore, parents offer prayer for the purity of their children, their own minds are bound to be affected by it and to incline towards purity and virtue, and as the child is likely to inherit the thoughts entertained by his parents at the moment,

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he will be saved from all evil inclinations which his parents might have entertained prior to this prayer. The Holy Prophet (on whom be peace and the blessings of God) says :—"Children whose parents offer this prayer at the time of their coming together are saved from the touch of Satan," meaning that they are saved from the evil influences which they were liable to inherit from their parents. This would be so whether the prayer is accepted or not. If it is accepted it will also secure the child against other evil influences.

The *sixth* means prescribed by Islam for the moral improvement of man is that it has opened ways by which such thoughts enter the mind of man as may excite and quicken in him his natural instinct of virtue. Some of these ways, *e. g.*, prayer, worship, fasting, remembrance of God, etc., have often been mentioned, therefore, we need not repeat them here. We will, however, explain here three of those ways that have not yet been described.

(*a*) The first of these is mentioned in the following words of the Holy Quran: *i.e.* "O, Ye Muslims, keep company with the righteous." (IX: 119.) It cannot be denied that man is influenced by his environment, and a man who keeps company with the righteous is bound to experience a rapid and wonderful change in himself which draws him towards virtue and helps him to get rid of vices and evil thoughts. Islam lays so much stress upon the effect of a man's company upon his morals, that the Muslims have ever been fond of resorting to the company of the righteous men. They often undertake long and arduous journeys for this purpose and bear separation from their homes and dear ones, and by the help of the magnetic influence of such men they arrive at their goal within a wonderfully short period of time.

(*b*) The second way for moral improvement is contained in the laws relating to lawful and prohibited things. We are constantly surprised to find that the world has not yet realised the wonderful truth that a man's morals are deeply affected by the food that he takes. On the contrary, [the laws of Islam regulating food are criticised as entirely purposeless. The fact, however, that the food one takes affects one's morals can hardly be denied. The Holy Quran says: "O Apostles, eat those

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things that are pure, and you will be enabled to act righteously."

(c) The third way of moral development devised by Islam is that a child should be subjected to good influences from its infancy. Islam possesses the unique distinction of having appreciated this principle. In other religions it is generally understood that religion ought to regulate the conduct of a child only after it has attained to year of discretion. According to Islam, the injunctions of religion, no doubt, become binding on a child only after it has attained discretion but in matters of habit and routine a child will not be able to conform to the commandments of his faith unless he is trained from his very infancy to act in accordance with them. Accordingly, Islam enjoins upon parents the training of a child from the moment of his birth. As soon as a child is born to a Muslim, the *Azan*, (*i e*, the words used for calling the faithful to prayer) which contains an abstract of the essential doctrines of Islam, is recited into his right and his left ear. The recitation of the *Azan* into the ears of a newly-born child indicates that the discretion of a child grows steadily and gradually from the moment of his birth, and that he does not attain to full discretion at any given moment.

The *seventh* means devised by Islam for the moral improvement of man is to close the avenues through which sin finds an entrance into the human mind.

Evil, according to Islam, is extraneous to man and enters from outside. The nature of man is pure and loves virtue and abhors vice. Keeping this principle in view Islam has laid down instructions whereby all those avenues by which evil thoughts or vices can enter the human mind have been closed. We are surprised, however, to find, that this psychological truth on which Islam has based these injunctions whereby it has made a material addition to the volume of moral and intellectual debt which the world owes it, has provoked the fiercest opposition to Islam and has failed to receive due appreciation even at the hands of those who value all things by the standard of intellect.

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A PEACEFUL MAHDI

Real Meaning of the Ahmadiyya Movement

By Mr. Abdul Majid Rau, B. A. (Cantab.)

That a message, such as that of Hazrat Mirza Ghulam Ahmad, the Messiah and Mahdi, should come from the descendants of Timur the Lame, the terrible Mughal to whom history has given the name of one of the scourges of God, seems strange. Timur had a kinsman, an uncle, the Amir Barlas, who fled from Samarkand, Khorasan, and thence in the days of Babar, the descendants of the Timurid family, following the fortunes of their kinsmen, emigrated to India.

The younger Indian branch of the Timurid family were hardly less great than their ancestor or their cousins who founded the Delhi dynasty. A descendant of Barlas Beg, a Chagat or Mughal called Hadi Beg, followed the fortunes of Babar, the founder of the Indian Timurid dynasty, to this country, and settled down in the area which is now called Qadian-Mughlan. Here, let history speak. In that classic work on "The Punjab Chiefs" by Sir Lepel Griffin and Col. Massey, writing of this illustrious house the authors say, that in 1530, the last year of the Emperor Babar's reign Hadi Beg (a descendant of Barlas) a Mughal of Samarkand, emigrated to the place that is today the headquarters of the important Ahmadiyya Community numbering one million, remarkably well organised and intensely loyal to the Government.

The Great Testing

From the days of Hadi Beg, the Qadian Timurids gave proof of their military and administrative ability, and held high offices under their kinsmen, the Delhi Emperors, and for a brief time when Sikh Rule was established in the Punjab, under the Sikh Darbar, whom Mirza Ghulam Murtaza Beg, the father of the Founder of the Ahmaddiyya Movoment, Hazrat Mirza

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Ghulam Ahmad, served as a General. During the Mutiny, the family were loyal to the British *Raj*, to which they did yeoman service. Ghulam Murtaza and his elder son, like Sahib Khan Tiwana (father of Nawab Malik Sir Umar Hayat Khan Tiwana) and other Punjab Chiefs, raised levies and helped General Nicholson in his successful campaign against the Mutineers. Ghulam Qadir was with General Nicholson when that officer defeated and crushed the mutineers of the 46 Native Infantry at Tirmughat, and Nicholson, as well as other British Officers gave these Chiefs certificates, bearing testimony to the loyal and efficient service they had rendered to the British.

This loyalty to the British *Raj* has been a characteristic of the family, and again the heads of the House as leaders of the Ahmaddiyya Community, and of the Punjab Muslims, have given material proofs of their faithfulness to the Government. This was shown during the Great War, and again during the last Afghan War, when the Head of the Community issued *fatwas* proclaiming that though the Turks on the one hand and the Afghans on the other were Muslims, the war they were waging was not a *Jehad* or religious war. With the attitude of the Heads of the Community towards pan-Islamism and *Jehad*, we shall deal in subsequent paragraphs.

The New Movement

The second son of the brave and loyal, Mirza Ghulam Murtaza Beg, himself no less brave and loyal, was to distinguish himself in another and very different department of life; though when it is remembered that among Muslims military and civil leadership have never been divorced from religious leadership, the difference will be seen to be more apparent than real Of this son, Hazrat Mirza Ghulam Ahmad, the historical work we have referred to makes mention in the following terms:

"Mention must be made of Mirza Ghulam Ahmad, younger son of Ghulam Murtaza and founder of the remarkable religious movement known as the Ahmaddiyya. Born in 1839,

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he received an excellent education, and in 1891, he declared himself to be Promised Mahdi or Messiah of the Muslim Faith. Being a skilled theologian and dialectician, he soon won over a large number of people to his tenets....The Mirza was the author of many works in Arabic, Persian and Urdu, in which he combated the doctrines of *Jehad*, and these are believed to have had a considerable influence among Muslims."

Peace Not a Sword

Accustomed as Europeans are to hear of Mahdis who are the heads of anti-European and anti-Christian military movements, it must have come as a surprise to find this new Mahdi, sprung of so warlike a stock, preaching doctrines of peace and good will towards men. Not indeed that the *Ahmadiyyat* or doctrine of Ahmad, the Promised Messiah, teaches pacificism in the objectionable and subversive form with which we were only too familiar in Europe during the Great War. Neither Hazrat Ahmad nor his successors taught anything that derogated from the duty of men to bear arms for King and country in a just cause, and during the Great War, a considerable number of Ahmadis volunteered themselves for active service in one form or another. Indeed Mirza Sharif Ahmad, a son of the Founder and brother of the present Head of the Movement holds a commission in the Reserve, while prominent among the adherents of the Movement are officers of the Indian Army or Reserve or the Indian States Army, like General Ausaf Ali Khan, late Commander-in-Chief of the Nabha forces, Sardar Bahadur Captain Ghulam Mahomed Khan of Dulmial, District Jhelum ; Khan Bahadur Lieutenant Mohamed Ayyub Khan, O. B. E., late (Honrary) A.-D.-C. to His Excellency the Governor of the U. P., Lieutenant Abdul Hamid Khan, Chief of Zaida, Lieutenant Taj Mohamad Khan of Nowshera, Subedar Fatteh Mohamed Khan, and others.

The Ahmadis, however, have a very clear doctrine based on Quranic teaching, in regard to *Jehad*, which it is held can only be resorted to after the religion and followers of Islam have been persecuted for long, and after every other expedient such as *Hijrat* or migration, has been resorted to. In regard to what is called pan-Islamism, the Ahmadis believe in cultural or religious pan-Islamism, that is the spread of the religion and

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culture of Islam by teaching and preaching; and in this laudable and innocent work, the Ahmadis have been the leaders and poineers. They maintain religious centres in London, at the famous Southfields Mosque, where the learned and cultured Maulvi Abdur Rahim Dard acts as Imam, at Berlin, at various centres in the United States of America, in Australia, in Africa, in fact all over the world, besides steady and systematized evangelical work in India. The religious publications of the Ahmadis in many languages have done much to popularize Islam in the West, and their translation into English of the Holy Quran, of which the first part has been published, and the whole will shortly be available to the public, is about the best and most sympathetic that we have seen.

The Present Leader

All that need be said of the theological doctrines of the Ahmadis, for the purposes of this article, is that Hazrat Mirza Ghulam Ahmad was regarded as the Promised Messiah and Mahdi, and the present Head (his son) as his successor in this spiritual capacity.

The present leader of the Community, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, is a cultured and able gentleman who has given proofs of his statesmanship by his able work as President of the Kashmir Committee in which capacity, while he admittedly was the saviour of the Kashmir Muslims, he set his face against illegal and unconstitutional methods. Indeed the Mirza Sahib is one of the greatest forces for constitutionalism among the Muslims, his work in this direction being seconded most ably by that of the great secular Ahmaddiyya leader, Chaudri Zafrullah Khan, who thrice represented the Muslims of the Punjab on the Round Table Conference, and in other ways has rendered most admirable service to his Community and to the British Raj.

The Ahmadis of Qadian are a young community, remarkably well-organized and devoted to their Leader. Every one of them is in the earnest; every one is devoted heart and soul to the cause and its Leader; and there can be no doubt that this strong and compact body will exercise a great influence on the political and cultural development of the new self-governing India.

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WHAT ISLAM MEANS—II

(By Qazi Muhammad Shafiq, M.A., LL.B.)

The Fundamental Principles of Islam

The Holy Quran says in 2 : 177 "It is not righteousness that you turn your faces towards the East, and the West, but righteousness is this that we should believe in Allah and the Last Day and the angels, and the Book, and the Prophets and give away wealth out of love for Him to the near of kin, and the orphans, and the needy and the wayfarer and the beggars and for the liberation of the prisoners or under those debt and keep up prayer and pay the poor rate, the performers of their promise when they make a promise, and the patient in distress and affliction, and in time of conflict—these are they who are true and these are they who guard against evil." In the matter of faith the Quranic injunction is :—"Say : We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham, and Ishmeal, and Isaac and Jacob, and the tribes, and in that which was given to Moses and Jesus, and (in) that which is given to all the Prophets from their Lord We don't make any distinction between any of them, and to Him do we submit" (2 : 136). This shows the cosmopolitan nature of a Muslim's faith. The Quran requires its believers to believe in all the Prophets who were sent by God. A Muslim is thus a true believer of all religions which culminated in Islam.

That a Muslim believes in the unity of God, and in His word or revelation is a proof that his God is a living God. This word or revelation might have been revealed to any one among the Muslims or to those who lived before the advent of the Prophet Muhammad, no matter in whatever clime or period the recipient of the 'Word' lived. He may be Abraham of Iraq; Ismael of Arabia; Ishaq and Jacob of Palestime; Joseph and Moses, and Aaron of Egypt; Jesus Christ of the Israelites; or he may

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be a Prophet of any era or country of the world. A Muslim believes in these Prophets and their teachings and makes no distinction or discrimination in what is revealed to them. He submits to God. Whenever, and through whomsoever God sends his word, a Muslim must endorse it and submit to it. He can't deny it, nor can he be called a Muslim, if he disbelieves it. "O you who believe! believe in Allah and His Apostle and the Book which He has revealed to His Apostle and the Book which He revealed before; and whoever disbelieves in Allah and His angels and His Apostles and the Last Day, he indeed strays off into a remote error (4 : 136).

In the matter of faith, belief in Allah ; angels, divine revelation, Apotles, and the Last Day, is essential.

In action and deed, (*a*) Holy Kalima; (*b*) Five daily prayers (*c*) keeping of fast ; (*d*) zakaat, (*e*) the pilgramage are the *sine qua non.*

In Islam actions and deeds are the main components of belief : If belief constitutes a tree, good deeds are the fruits thereof. If good deeds are lacking, there can be no proof of Islamic faith. Right belief must be followed by the resultant good deeds ; and good deeds without right belief are impossible. The Quran says ; "And those who believe and do good deeds." (2 : 82 ; 4 : 122) "And whoever does good deeds, whether male or female, and he (or she) is a believer" (4 : 124). In the eye of Islam, a male and female hold the same position. Both are enjoined to do good deeds and believe, and both will reap friuts of their actions. Hence it is wrong that according to Islam women have no souls. Both the sexes are promised paradise in the after life ; "whoever does good, whether male or female, and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did" (16 : 97).

Belief in God

The belief in a power higher than man can be traced as

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far back as the genesis of mankind, and to the earliest times to which history can take us. Human intelligence, too, requires a belief in a supreme Being as the creator, maker, and sustainer of the universe. Every nation in different climes and ages has had a different conception of the governing Deity. But in Islam the name of the Divine Being Who is the only supreme Being worthy of worship is Allah. He is above all national gods and tribal deities. He is called the God of the worlds That is, whatever is in the universe, whether in the heavens or on earth, whether that which has gone, the present or the future, has been created, brought up, and kept up by Allah. He is Rahman who has manifested His mercy and love by creating the world long before man came into being and without the man having deserved these things, *e. g.* the earth, and the heavens, the sun, and the moon, and the stars, the air and water, the animate and inanimate objects. Man did not deserve them by his actions and deeds, and they are not the result of human effort and exertion. This attribute of Allah presents a refutation of the theory that everything is the result of our effort and action. Allah has the attribute of being *Rahim* which is manifested when man has done something deserving. God does not waste away human efforts and energy. Every action becomes friutful and productive of some result. A farmer sowes a seed which Allah germinates into a plant or a tree yielding seeds or fruits manifold, and thus the poor peasant is compensated for his exertion. It is this attribute of God that recompenses a man so many times for his labours and multiplies rewards and gifts to an unlimited extent. This attribute of mercy in Ar-Rahim refutes the Vedic doctrine of the transmigration of souls which is based on the theory that limited action can't result or bring forth unlimited reward and that for his salvation man must pass through different states. Even that salvation which is earned with so much difficulty can't be but short-lived and transitory. The fourth attribute of the Divine Being is that Allah is the Master of the Day of Requital. It is He who requites every human being for his effort and action. None can interfere with His mastery of the human beings. He is free and independent in His actions (The

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idea connoted by the word " Malik " is superior to kingship. A king can only decide between two parties, but can't have mastery over his subjects. If Allah forgives His servants, He can't be held guilty of injustice or favouritism.) Different actions bear different results and in different periods of times ranging from minutes to centuries ; while those actions which we continue performing throughout our lives will be rewarded in the next world. If the result is good it is called Paradise and if the consequence is bad it is Hell. Hence every good deed is a comfort, and every bad action is a detriment and grief : " and no bearer of burden shall bear the burden of another " (6 : 165) " and man shall have nothing but what he strives for " (53 : 39). This shows that every one is responsible for his own actions, he can't bear the responsibilities of others ; moreover if a person has to carry out his own responsibilities, he can't be free to bear the burdens of other people. In this verse the Christian doctrine of Atonement is rejected. *A* can't recover from illness, if *B* takes medicine in his stead.

In Islam Hell is like a hospital or a state which will ultimately lead to the purification of man In 57 : 15 the Hell is called a friend or guardian of the unbelievers showing that it is for their good that they will have to undergo the sufferings of fire. In verse 101 : 9—11 " his mother shall be the abyss which is a burning fire." Hell is called a mother to indicate that a man's connection with Hell is similar to that of a baby with its mother, *viz.* as the mother nurtures the babe so shall the Hell bring up and purifies its inmates whose stay in it will be transitory and short-lived. This teaching is peculiar to Islam only, in no other religion such teaching exists. In all other religions of the world the punishment of Hell is considered permanent and endless, and in Hinduism the theory of transmigration of soul makes the punisment eternal as the soul to purge itself will have to undergo different shapes in consequence of its deeds. This course will go on for ever. But in Islam Allah's favours are all-comprehensive and limitless : the idea of Paradise carries the same meaning that it is not a place for enjoyment, but is an abode for an unceasing progress. " They shall have high places, above them higher places built for them" (39 : 20). In

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another verse the Quran says " that you shall most certainly enter one state after another " (84 : 19). "And make perfect for us our light ", (66 : 8) shows that Paradise is not a place where a Muslim will revel in luxuries but it is the starting point of a never-ceasing spiritual advancement. The goal of man in Paradise will be the attainment of spiritual perfection. Unlike Hell, Paradaise is the abode from where the inmates will not be expelled. The Hell will exist as long as man is not cleared from dross and impurities, while in Paradise there will be a field for limitless progress.

Belief in Divine Revelation

To connect man with God Divine revelation is the medium. Revelation is the word of God. Every Muslim believes that the proof of the existence of God is His word which He reveales to the pure of heart. Allah is pure and He holds communion with a man who purges himse'f from all impurities and dross. It is why that God accosts the Prophet Muhammad by saying "the Gabriel has revealed my word to you." Hence a pure heart is the recepient of Divine Revelation. Revelation in the Quran has been used in two different senses. The philosophers, inventors, and scientists may be inspired into their researches and have their problems solved. This kind of revelation may properly be called " intuition ". This has nothing to do with spirituality. The purity of heart and godliness are not the essentials for its receipt. Human intellect and reason are the requirements for it. But Islam is concerned with that inspiration under which the Holy Quran is written or any other Holy Book is revealed. This Divine revelation has been received in all ages and in all countries by holy men. It is not the exclusive property of one nation, of one country, or of one age. Allah is the God of all the worlds, no racial distinction and territorial boundaries are recognized by Divine revelation. The Hindus confine Divine revelation to India only and believe in the non-existence of any other revealed books except the Vedas, or of any other Prophet except their own Rishies. The Jews believe that God spoke only to the Hebrews, and that Divine revelation was confined to Abraham and his off-spring only.

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The Christians and the Parsees recognise the same limitations, and don't believe in the Prophets of other religions. But it is only Islam which preaches that Allah Who is the Lord of the Worlds, has not limited his spiritual blessings to a particular country, or age or a particular nation. His spiritual gifts like his natural bounties are universal. Thus Islam so enlarges the brotherhood of man as humanity itself. It is a cosmopolitan religion. The Quran says "and there is not a people but a a warner has gone among them" (35 : 24). This broad doctrine alone could form the basis of a Divine message meant for the whole of mankind. In 13 : 7 it is laid down "there is a guide for every nation," and elsewhere "there is a warner for every tribe" (10 : 47). The same subject has been treated in 5 : 48 where the Quran says: "for every one of you did We appoint a law and a way". That is, different laws were given to different nations at different times according to their requirements and needs. Hence the Holy Quran does not confine apostleship to those Prophets only who are mentioned in it, but certifies the prophethood of many other divine messengers who came in different countries in different ages. "And We sent apostles We have mentioned to you before and apostles We have not mentioned to you" (4 : 164). The broad cosmopolitan nature of a Muslim belief is laid down in the verse 2 : 136 : "We believe..... and in that which was given to the Prophets from their Lord ; we don't make any distinction between any of them." Thus a Muslim is required to believe in all the Prophets of the world and this covenant is taken from every Muslim. No other religion can present such a broad basis of general belief. A Muslim thus does not believe in the Prophets of a particulars tribe or country. He has to believe in the messages of all Prophets.

As to the continuity of revelation the Quran nowhere holds that God spoke only to the Rishis of the Vedas; or that He sent no Prophets after Joseph ; or stopped His messages after Moses, and Jesus Christ; or that He confined His revelation to Zoroaster and Buddha The Quran says that a Muslim is he who "believes in that which has been revealed to you and that which was revealed

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before you and believes in the later revelation" (2 : 4). Thus no attribute of God can cease to work. His communion with his people will ever remain permanent. As the Quran says, " As for those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them Saying .....we are your guardians in this life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for" (41 : 30-31). If one is not protected by angels in this life, it is a poor assurance that the faithful will find such protection in the future life, nor is there any reason to believe it.

It is Islam alone that preaches that in this very life divine blessings can descend on the faithful through angels. No other religion can promise such divine communications to its followers in the present life. As there have been Prophets and Apostles who received revelations in the past, so even now the righteous receive and will receive revelation. The Prophet of the present day is Hazrat Ahmad of Qadian who is the Promised Mesiah and the recepient of Divine revelation. This is the proof of Islam being a living religion. No other religion says or can prove that according to its doctrines God even now holds communion with its followers.

The Muslims believe that Prophets who went before Muhammad were sent for a particular tribe or a particular country. Their messages were not universal. Neither they nor their followers have ever believed in the universality of their messages. Jesus Christ was the follower and a Khalifa of Moses. His message was only for the Israelites, as he says that he came to collect the lost sheep of the Israelites. He refused to preach to the non-Israelites, and clearly said " I can't throw the bread of the children before dogs". It was Paul who devised that Christianity should be universalized, but Peter was sternly against such innovation.

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IS BIBLE A REVEALED BOOK ?

(By Mr. Abdur Rahman Chaudhry, B. A.)

The Christian Missionaries accept and declare Bible to be the revealed word of God. This assertion lacks truth and substance because one fails to find in the Bible much that would lead him to think of its authenticity. The idea here is to show that the internal evidence of the Old and New Testaments and also their style and composition prove them to have been the productions of ignorant persons who possessed queer notions of morality, instead of having emanated from an all-wise and perfect Being. I will not tax my readers by giving a detailed account of the errors, inconsistencies, contradictions and many improbable, incredible and useless stories which are inserted in these books which are claimed to have been written through Divine inspiration but will content myself by giving them the following critical review about the genealogy table of Jesus Christ in the Gospel attributed to Matthew and which will reveal to them the amount of the help the Holy Ghost has rendered to the author.

Verse 1. " The book of the generation of Jesus Christ, the son of David, the son of Ibraham." Now mark the absurdity displayed by the writer in this verse. What would one say about an historian, who, while writing the genealogy of King George should say " George, the son of Charles I, the son of Edward III." It is only a hop here and then a jump to the top !

The next verse introduces us to Judas and his brethern who were begotten by Jocob. We are at a loss to understand why the brethern of Judas have been introduced here. Did it really do an honour to Jesus to show that the brethren of Judas were among his forefathers. Certainly not, for the Bible shows them to be a gang of murderers. In Gen. XXXVII 5, we find that they hated their brother, Joseph, whom they even attempted to destroy. And John says, " he that hateth his brother is a murderer." (I John III, 15.)

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Verse 3. " And Judas begat Pharas and Zara of Thamar."

This Thamar was the daughter-in-law of Judas According to the Bible she had inveigled her father-in-law into an adulterous connection. It does not evidently redound to the honour of the Son of God that people of such bad repute should be among his ancestors.

Again with regard to the names in this verse we find in Gen. XXXVIII, 29, 30, written thus: Pharez, Zarah and Tamar, while Esrom and Aram in the same verse are inserted in Ruth IV, 19, as Hezron and Ram and again Naasson and Salmon in the 5th verse seem to be the distortion of the words Nahshon (Ruth. IV, 20) and Salma (I Chron. II, 11), though we find in Rev. XXII 18, 19, that a severe punishment is announced against any man who will attempt to add to or take away any thing from that which is in this book.

The omission of one letter is not a sufficient guarantee to condemn a certain book but when we find the omission, insertion and transposition of three or four and some times of more letters, we cannot place any confidence in any name, place or other important words contained in that book and its authors call for severe castigation for their negligence or boldness. These mistakes and errors may be regarded as negligible, trifling and very common in the writings of uninspired men but not in the writings of men who claim to be inspired.

Verse 5. " And Solomon begat Booz of Rachab ; and Booz begat Obed of Ruth ; and Obed begat Jasse."

The Christian acknowledge this Rachab to be the same woman who is called Rachab the harlot ; who entertained two of God's chosen people at a brothel in Jaricho. But the Christians of to-day insist on maintaining that she was not an harlot, but only an inn-keeper who honestly got her bread by keeping an house of entertainment for strangers. But this contention immediately falls to the ground when the testimony of Paul and James is examined. They candidly admit that she was an harlot. (Hebrews XI, 31 James, II, 25.)

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As regards Ruth we find in Ruth I, 1-4, that she was a Mobitee *i e.*, one of the descendants of Lot's eldest daughter, when she became pregnant with a child from her own father (Genesis. XIX 36-37). This Ruth who sprang according to the Bible from an incestuous intercourse of Lot with his daughter coveted the embraces of a near kinsman in imitation of her ancestor. (Ruth. III, 12-14). Is it for abtions like these that she as well as Rachab the harlot, were deemed worthy of being the fore-mother of God's only begotten Son.

In verse 6 we are made familiar with David the king who begat Solomon. The former we are told was a man of God after his own heart, that is, he was full of mercy and goodness. But where was his mercy when he caused those people, whose souls were in the hands of the Lord, to pass through brick-kilns, and put them under harrows of iron, under saws and axes of iron ; (2 Samuel xii, 31,) and where did he cast his goodness when he stood boldly before a priest of God and told him a brazen lie before his face. (1 Samuel xxi, 2).

As to Solomon we are told that he had 700 wives and 300 whores (1 Kings xi, 3). This statement of the Bible at once leads us to believe in the wisdom of Solomon who we are told could easily manage one thousand women while in the present time one can scarcely control one wife. Again one other thing that strikes us is that the forefathers of Jesus enjoyed the company of whores just in the same way as low class people of to-day do.

Joram, we are told in the 8th verse had married the daughter of Ahab, whose house was an object of disgust to the Lord and who slew all his own brethren ; (2 Chronicles xxxiv, 19). and in this way, perhaps, made himself worthy of being counted among Jesus' ancestors. The next verse describes Achaz to be the man for whom a razor was hired by the Lord to shave his enemies, (Isaiah vii, 200) because he had sacrificed to other gods and had destroyed the house of the Lord (2 Chron. xxviii, 23, 25). Another who deserved to be canonized!

Now such is the moral character of some of those persons who adorn the list of the genealogy of Jesus whom the Christians call the Son of God, and I think any reasonable person would

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rather die than to be the descendant of such "distinguished" and "honourable" ancestors. I have taken special care not to include in this brief description of the family tree of Jesus any thing that is not stated in the Bible, though my own opinion is that Jesus was not descended from whores and harlots as the Bible depicts him to be but that he was a righteous servant of God descended from His righteous and chosen people.

In verse 17 Matthew says that there are three-fourteen generations from Abraham to Christ, which means 42 generations but on counting them they come to be less than forty. On the other hand Luke gives us fifty-five generations from Jesus to Abraham. Again another inconsistency is that all the names recorded in Matthew and Luke in the genealogy from David to Joseph, the foster-father of Jesus with the exception of only two, are totally different from one another.

From the 16th verse of the genealogy given by Matthew we come to know that Joseph was the father of Jesus, but when we come to the birth of Jesus we are told that he was the child of the Holy-Ghost (Matthew i, 18). What was, then, the use of giving us the genealogy of Joseph, if Joseph was not his father. Instead we should have been given the pedigree of the Holy-Ghost if Matthew really considered him as Jesus' father. I do not quite understand what purpose the authors of the Gospels intended to serve by giving us such manifestly inconsistent statements.

The inevitable inference is that either these are simply the fabrications manufactured by the Holy Ghost who inspired the authors to write down such fables and contradictory statements in the Divine Book or else the work of persons of very poor intellect and a poorer morality. In view of these inconsistencies could the Bible be regarded as a Revealed Book? It certainly forfiets its right to be given a place in the world's useful literature.

Its votaries seem to have realized the supreme fact that either the text of the Bible must be radically altered or Christianity is doomed. This is why extensive alterations are made in it every now and then and we have 'revised' editions and old editions.

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THE EXPANSION OF ISLAM

The following, according to a famous English writer, are some of the causes that have led to the wonderfully rapid spread of Islam in the past fourteen centuries.

Foremost among these, he says, is the simplicity of the Muslim creed. There is no god but God: Muhammad is the Apostle of God. Assent to these two simple doctrines is all that is demanded of the convert, and the whole history of Muslim dogmatics fails to present any attempt on the part of ecclesiastical assemblies to force on the mass of believers any symbol couched in more elaborate and complex terms. This simple creed demands no great trial of faith, arouses as a rule no particular intellectual difficulties and is within the compass of the meanest intelligence. Unencumbered with theological subtleties, it may be expounded by any, even the most unversed in theological expression. The first half of it enunciates a doctrine that is almost universally accepted by men as a necessary postulate, while the second half is based on a theory of man's relationship to God that is almost equally wide-spread, *viz.*, that at intervals in the world's history God grants some revelation of Himself to men through the mouthpiece of an inspired Prophet. This, the rationalistic character of the Muslim creed and the advantage it reaps therefrom in its missionary efforts have nowhere been more admirably brought out than in the following sentences of Professor Montet:—

"Islam is a religion that is essentially rationalistic in the widest sense of this term considered etymologically and historically. The definition of rationalism as a system that bases religious beliefs on principles furnished by the reason, applies to it exactly It is true that Muhammad, who was an enthusiast and possessed, too, the ardour of faith and the fire of conviction, that precious quality he transmitted to so many of his disciples,– brought forward his reform as a revelation; but this

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kind of revelation is only one form of exposition and his religion has all the marks of a collection of doctrines founded on the data of reason. To believers, the Muhammadan creed is summed up in belief in the unity of God and in the mission of His Prophet, and to ourselves who coldly analyse his doctrines, the belief in God and a future life; these two dogmas, the minimum of religious belief, that to the religious man rest on the firm basis of reason, sum up the whole doctrinal teaching of the Quran: The simplicity and the clearness of this teaching are certainly among the most obvious forces at work in the religion and the missionary activity of Islam. It cannot be denied that many doctrines and systems of theology and also many superstitions, from the worship of saints to the use of rosaries and amulets, have become grafted on the main trunk of the Muslim creed. But in spite of the rich development in every sense of the term, of the teachings of the Prophet, the Quran has invariably kept its place as the fundamental starting point, and the dogma of the unity of God has always been proclaimed therein with a grandeur, a majesty, an invariable purity and with a note of sure conviction, which it is hard to find surpassed outside the pale of Islam. This fidelity to the fundamental dogma of the religion, the elemental simplicity of the formula in which it is enunciated, the proof that it gains from the fervid conviction of the missionaries who propagate it, are so many causes to explain the success of Muhammadan missionary efforts A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding, might be expected to possess and does indeed possess a marvellous power of winning its way into the consciences of men."

Bishop Lefroy considers that the "secret of the extraordinary power for conquest and advance which Islam has in its past ages evinced is to be found in its recognition of the Existence of God rather than the Unity of God. Not so much that God is one as that God is—that His existence is the ultimate reality of the universe—that His will is supreme—His sovereignty absolute—His power limitless..... the conviction that,

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amidst all the chaos and confusion and disorders of the world which so fearfully obscure it, there is nevertheless, an ultimate Will, resistless, supreme, and that man is called, to be a minister of that Will, to promulgate it, to compel—if necessary by very simple and elementary means indeed—obedience to that Will—this is what welded the Mohammedan hosts into so invicible an engine of conquest, which inspired them with a spirit of military subordination and discipline, as well as with a contempt of death, such as has probably never been surpassed in any system—this it is which, so far as it is still in any true sense operative amongst Mohammadans, gives at once that backbone of character, that firmness of determination and strength of will, and also that uncomplaining patience and submission in the presence of the bitterest misfortune, which characterise and adorn the best adherents of the creed."

When the convert has accetped and learned this simple creed, he has then to be instructed in the five practical duties of his religion: (1) recital of the creed, (2) observance of the five appointed times of prayer, (3) payment of the legal alms, (4) fasting during the month of Ramadan, and (5) the pilgrimage to Mecca.

The observance of this last duty has often been objected to as a strange survival of idolatry in the midst of the monotheism of the Prophet's teaching, but it must be borne in mind that to him it connected itself with Abraham, whose religion it was his mission to restore. But above all—and herein is its supreme importance in the missionary history of Islam—it ordains a yearly gathering of believers, of all nations and languages, brought together from all parts of the world, to pray in that sacred place towards which their faces are set in every hour of private worship in their distant homes. No stretch of religious imagination could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bond of faith Here, in a supreme act of common worship, the Negro of the west coast of Africa meets the Chinaman from the distant east ; the courtly and polished

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Ottoman recognises his brother Muslim in the wild islander from the farthest end of the Malayan Sea. At the same time throughout the whole Muhammadan world the hearts of believers are lifted up in sympathy with their more fortunate bretheren gathered together in the sacred city, as in their own homes they celebrate the festival of Id al-Adha or (as it is called in Turkey and Egypt) the feast of Bayram. Their visit to the secred city has been to many Muslims the experience that has stirred them up to "strive in the path of God."

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THE HOLY PROPHET AND CHRISTIANITY

By Sufi Muhammad Ibrahim, B. Sc., B.T.

Of all Reformers, Divine Teachers, God's Messengers and His Prophets none has been so much misunderstood and misrepresented as that greatest benefactor of humanity, the Prophet of Arabia (peace and the blessings of God be upon him). He has been misrepresented and misquoted and the facts of his life have been distorted and tampered with by the followers of almost all religions but it is the Christians who have donounced and vilified him most and the wonder is that they were the first to come in contact with him, to taste of his hospitality and to experience the benignity, generosity and magnanimity of his nature.

It was a Christian deputation from Najran consisting of about sixty men whom the Holy Prophet lodged in his mosque at Medina and whose comfort he looked after with scrupulous care. He had a discussion with them on the real status and position of Jesus Christ and when that discussion came to nothing he gave them a pledge which granted to them the free and unrestricted practice of their religion: "their authority and rights shall not be interfered with, nor anything that is customary amongst them, so long as they conducted themselves peaceably and uprightly." This was not the only dealing of the Prophet (peace be upon him) with those whose descendants have for centuries carried on a campaign of misrepresentation and vilification against him. In the last years of his life, when the word of the Prophet was law in Arabia, when he could, if he would, stamp out all religions in the country under his jurisdiction, he granted to the monks of the monastery of St. Catherine, Mount Sinai, and to all his Christian subjects, a Charter which has justly been designated as one of the noblest monuments of enlightened tolerance that the history of the world can produce. By this remarkable document, says the late Syed Amir Ali, the Prophet secured to the Christians privileges

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which they did not possess even under the sovereigns of their own creed. The document declared that any Muslim violating and abusing what was therein ordered should be regarded as a violator of God's testament. The Prophet undertook himself and enjoined upon his followers "to protect the Christians, to defend their churches, the residences of their priests, and to guard them from all injuries. They were not to be unfairly taxed; no bishop was to be driven out of his bishopric: no Christian was to be forced to reject his religion; no monk was to be expelled from his monastery, no pilgrim was to be detained from his pilgrimage, nor were the Christian churches to be pulled down for the sake of building mosques or houses for the Muslims. Christian women married to Muslims were to enjoy their own religion and not to be subjected to compulsion or annoyance of any kind on that account. If Christians should stand in need of assistance for the repairs of their churches or monasteries, the Muslims were to assist them; should the Muslims be engaged in hostilities with outside Christians no Christian resident among the Muslims should be treated with contempt on account of his creed. Any Muslim so treating a Christian should be accounted recalcitrant to the Prophet" Such was the noble person to whom no villainy which man is capable of committing has not been imputed by the descendants of the same Christians. Could ingratitude and thanklessness go further?

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THE FINALITY OF JESUS CHRIST

(By Maulvi Muhammad Din, B A., Late Muslim Missionary in U. S. America)

In the April issue of the *Moslem World* Dr. Zwemer calls upon every sincere Moslem to study the Gospel story. He says that it behoves a Moslem to do so, since the Holy Quran as well as the holy Founder of Islam both speak of Jesus in the highest terms. He wants us Moslems to study Jesus in the light of the New Testament, particularly the 1st four Gospels, and the Pauline Epistles. He would have us critically examine the historical foundations of the Christian faith and to see for ourselves what Jesus himself claimed to be and how his claims were understood by his disciples. Again in our study of the Gospels he exhorts us to have only *one* object in view, namely the face to face view of Jesus – not only what others thought of him but of what he thought of himself and the peculiar and extraordinary claim he set up for himself. We are to bear in mind "how he claimed to hold a supreme position in the matter of the attitude of all men towards God, a position which none other has ever claimed."

We should suppose that the reverend gentleman is inspired by the deepest motives of faith when he sends out the call in a friendly manner. There is nothing of the carping, cavilling, or decrying attitude which formerly characterised his writings against Islam. We welcome this change of heart which augurs well for the future relations between the votaries of Islam and Christianity. It behoves us therefore to take up his call, not in the way as though the gauntlet were thrown down to us, but for a friendly stock-taking of each other's position to see if we can meet somewhere. Happily for us all Islam itself has laid the foundation of that mutual understanding. Respect and honour for the founders of all religions and reverence for the deepest convictions of all men have ever been the distinctive

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features of Islam. It has never allowed its followers to use opprobrious terms like "thieves and robbers" which Christian writers and propagandists have but too frequently used against the Holy Founder of Islam and which has too often axacerbated the feelings between the two communities. That the Christians have ever been the offenders in this respect Dr. Zwemer will not deny, and that the Muslims have ever respected the memories of Jesus, his mother, his disciples, and the early fathers of the Christian Church-- they are articles of faith with the Muslims– is admitted by him in the very article we are going to examine. Hence when he calls upon us to go into the historic foundations of Christianity with a view to arriving at a correct judgment of Jesus' position in the world of faith, we cannot but approach the subject in all humility since it touches our salvation no less than his. It is one of the glories of Islam to pick up or acknowledge truth wherever it may be found and to make it its own. Nay we are to go after truth even if in so doing we have to travel to the uttermost confines of the earth. Jesus is as much our own as anybody else's Accepting him in all his glory we would be doing only what Islam expects of every Muslim. It is a fundamental article of our faith. Let there be no misunderstanding on that score.

But the difficulty arises when a Muslim is asked to pronounce judgment on the material a Christian puts before him concerning the position of Jesus in and according to history. He is indeed in a predicament. He believes in the truth of the mission of Jesus because the Holy Quran tells him to do so. And the Holy Quran describes Jesus as one of the greatest Prophets of God, neither more nor less. But our Christian friend expects of us to go much further, and for this purpose he tells us to examine the material as presented by the Christian scriptures Now what is our position vis-a-vis the synoptics, the Apostles' Epistles, and the other writings included in the general term, New Testament ? As Muslims, our position is clear and unequivocal. We base our faith on divine revelation, and what can be as clear, authentic, and true as the

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divine word ? But we are asked to examine records which are not even history in the accepted sense of the word. No Christian believes them to be the divine word, as it goes. As a matter of fact that position has long been discarded by the orthodox even. Secondly, these records were not written or given by Jesus himself. He did not write them at all. Thirdly, they are not contemporary history, approved or unapproved or written under the suggestion or direction of the founder. Fourthly, it cannot be definitely asserted that they were written by those in the second or third generation after him. Fifthly, nobody can say for certain who the actual writers were and what motives inspired them to compile these accounts. Sixthly, we do not possess the life accounts of these writers to judge for ourselves how far their accounts are to be relied upon. Seventhly, these writers, barring one, do not state the sources of their informations, and the one that does is so vague that nothing can be made out of his statement. Eighthly, none of these writers claims divine inspiration or revelation as his guide. Ninthly, most of these writings are second or third century records, some may even be relegated to much later dates. Tenthly, the Gospels are not independent records; almost all are based upon one. Probably the Gospel according to Mark is the attempt in this direction; all others being later compilations based upon it.

It is on the strength of such documents that we are asked to judge a man's claims, none of which can be substantiated or directly traced down to him. It is difficult to affirm whether there ever lived a person of the name of Jesus. No contemporary record mentions him. At best his is a fanciful figure who only lives in the folk-lore of the Christians. Dr. Zwemer does well to put Ibni Hisham side by side with the portraiture of Jesus by Luke or Paul. He scrupulously avoids mentioning the Holy Quran or the Sunnat for he knows that in the whole range of sacred writings there is none that can stand comparison with the Quran so far as authenticity, originality, and primacy are concerned. Moreover he knows that the early Muslims associated the Holy Prophet with the Holy Quran. He was the living embodiment and example of the teachings of the

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Holy Quran. His words and deeds were the living expositions of the divine word. Our learned doctor cannot stand that light and hence he has discreetly chosen a book that contains some unauthorised or fabricated accounts emanating mostly from hostile Christian sources. But in spite of all that I would welcome a comparison. Ibni Hisham though not very careful or scrupulous in the selection of his materials occupies a higher position than the synoptists. He is an historical personage. His is an historical writing His materials can be sifted and scanned with reference to the original sources. But how are we to judge of the Gospel accounts ? What are their sources ? Who were the original narrators ? What kind of people were they ? Were they scrupulous or unscrupulous ? Did they imitate Paul in the matter of compromising truth ? Were they intelligent folk ? Could they be relied upon in the matter of their narratives ? Did they promote one view to the exclusion of all others ? Did they gloss over or omit matters not in agreemeent with their school of thought ? There are hundred and one questions that may arise in this connection but the Christian literature is silent on them all. As against this Ibni Hisham despite its glaring defects is an historical document. Now to pit Ibni Hisham against Gospel or Epistle accounts is a great disservice to truth. The one is an historical account of a man of history while the other is a fanciful account of an imaginary figure taken bodily from pre-Christian pagan sun-myths and given a tangible shape and form. Again Ibni Hisham covers a period of well over sixty years, describing the minutest details of the life of the Holy Prophet while the Gospels only deal with a few incidents in the all but brief ministry of three years where the life of the hero is conspicuous by its absence. There is absolutely nothing about domestic or social life ; only a supposed recapitulation of some public utterances stringed together. How are we to put this almost blank page side by side with a closely written volume ? The former depicts a picture devoid of all life. Are we to place this dark mummy by the side of a perfect, living, radiant being in whose case there is the full light of day on all that light can ever reach at all ?

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Yet how do the Gospels speak of Jesus? A man without any antecedents suddenly takes the stage in the remote valley of Judea. Unsocial, rather anti-social, he never moves or mixes in Society. He shuns his own kith and kin, including his mother whom he treats in the most unfilial manner. His own brothers he quite disowns. Like a gypsy or a nomad he and a few of his hangers-on live upon the country, and like a stalwart mendicant monk he openly and publicly reviles those who refuse his daily requisitions. On occasions he mouths some hermit-like formulas which the Christian world has learned to honour more in the breach than in the observance owing to the impractical nature of these dictums which are suited more for the convents and hermitages than the active, busy social life of the nations. He never married, nay he discouraged marriage, and so he cut asunder the one bond that connects man with man. He would fly into rage and revile a person if the latter wanted to pursue a question home and the vilest abuse, invective, and vituperation was the one answer he had for those who wanted a demonstration of his divine powers. Impatience is the key-note of his life ; if he connot find food or lodgings he begins to grumble very badly. Birds have nests and the foxes have dens, but he has no place where to lay his head on, is the burden of his plaint. Little does he know that the foxes and birds have *worked* for their places of rest and both go out early to earn their food, but he blames the Creator than his own inactivity in not having the desired things of life. Doles do follow unemployment, but no social canon would admit of sturdy mendicancy. Yet he insisted upon it, and if he or his entourage would not get it by a brave show, his companions would recoup themselves at the expense of the poor farmer and for justification would cite the case of David who ate of the charity cake. Where is the logic between this open pillage of the country-side and the subsistence on charity-offering, passes our comprehension ? A clever thaumaturgist he played upon the superstitious ignorance of the country mobs and by the clever manipulation of auto-suggestion and mineral water of the pond at Bethsaida he made a brave show of his miracles to pose as a great Prophet in the eyes of the

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ignorant country folk. An unpractical idealist who would teach the non-amassing of wealth in private coffers, he did not scruple to use the private fortunes of disreputable folk to augment his party's purse. " Sell all thou hast and follow me " is constantly on his lips, qualified of course by the dictum that one is not to put his treasures in earth where there is danger of thieves and robbers. That, in brief, is the life of man who is said to have gone about doing good and when the time came to give up his ghost which by the way he had openly declared to be the aim and goal of his life, he gave way to the same impatience which finds vent in open despair, " *My God, My God, Why hast thou forsaken me.*"

I have puposely refrained from alluding to certain other features of his life which show him in a very bad light, and as my idea is not to criticise but merely to compare I think it derogatory to public decency to mention them here. Again whatever the difference in names the words Jesus and Isa have come to be associated with one personage, therefore in view of the fact that Isa we hold in high estimation we can not for the faith of Islam say anything against that amiable personality who in his own day was the centre of divine refulgence and whom we consider to be one of the greatest benefactors of humanity. Yet as each person is to be judged according to his own personal merits, we cannot shut our eyes to the greatness of Muhammad (peace and the blessings of Allah be with him) : who towers head and shoulders above Jesus. The one is a perfect specimen of humanity, while the other though lovable in many respects falls far short of him Muhammad combines in him the highest excellence of all the Prophets, hence it is but natural that his should be the last say, the final pronouncement, the Universal Law.

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AHMADIYYA MOVEMENT IN FOREIGN LANDS

London

Maulvi Abdur Rahim Dard, M.A., Imam of the London Mosque and Head of the Ahmadiyya Mission in England in his latest letter describes as follows the activities of the London Mission :—

"In May I was invited to tea in the House of Commons by Sir R. Craddock, G C.I.E., K.C.S I., a former Governor of Burma who is at present a member of the Joint Select Committee. Our talk which lasted for more than an hour and a half traversed a vast variety of subjects. He was particularly interested to know the distinctive features of the Ahmadiyya Community and the differences between an Ahmadi and a non-Ahmadi. In June I had tea with Sir Henry Craik, the present Home Member of the Indian Government who was on leave. I had invited him to dine with us at the Mosque and though he had a keen desire to see the Mosque, but being hard up for time he could not fulfil it and the party that I had proposed to give in his honour in the Mosque had to be given in the Dorchester Hotel in which such distinguished personages as the Assistant Secretary of State for India, Sir Edward Maclagan, late Governor of the Punjab and the Maharaja of Burdwan participated.

"On 18th June I went to Croydon to welcome Chaudhri Zafrullah Khan where I met Sir Samuel Hoare and several other prominent people.

"The London Mosque is situated at a somewhat inconvenient distance from the District Railway Station, though the Railway line actually passes very near our premises and at times the noise produced by the frequent service of the District Railway trains interferes with our work. We had approached the concerned authorities and in this undertaking we were fully

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supported by our neighbours that in view of the increase in population of the District a station should be constructed near the Mosque. That the Mosque is a place of international importance was thoroughly brought home to the authorities by the heaps of resolutions they received from across the seas urging upon them to accede to our request. Though an official came to see and talk matters over with me, yet for the present our efforts are not likely to produce any tangible results.

" His Highness the Nawab of Rampur was garlanded by me on the day he reached London. He gave a tea party in honour of His Excellency the Viceroy. I was also invited along with Chaudri Zafrullah Khan who later on introduced me to His Excellency. I had an occasion to have a brief talk with His Highness the Maharaja of Kapurthala who remembered my participation in the celebration of the opening ceremony of the Mosque at Kapurthala erected by the Government of His Highness some years back.

" I went to receive Sir Sikandar Hayat Khan with Chaudhri Zafrullah on the day he arrived in London at the Victoria Station. On the following Sunday he paid a visit to our Mosque and said his *Asar* (late afternoon) prayer with us. After the prayer a meeting was arranged in the Lecture Room which was opened by recitations from the Quran by Messrs. Nasir Biley, Omar Bush, Mrs. Fatima Rahim, Sam and Patsy. Mrs. Cowen as usual read a passage from *the Teachings of Islam.* Then Chaudri Zafrullah Khan welcomed the honoured guest in a befitting speech in which he shed some light on the family history of Sir Sikandar Hayat, the distinguished services rendered by him during his tenure of office as the Revenue Member of the Punjab Government and then as the Head of the Province for two short terms. The Chaudhri Sahib did not fail to put in a brief reference to the relations of Sir Sikandar Hayat's father with the Promised Messiah and drew his pointed attention to the fact that those relations would continue to come into more prominence as the Ahmadiyya Community progressed and grew. Then Chaudhri Zafrullah

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Khan said a few words about the activities of the London Mission. Sir Sikandar Hayat thanked me, Chaudri Zafrullah Khan and the London Ahmadiyya Community for the cordial welcome accorded to him and highly praised Hazrat Khalifatul-Masih for the great services he is rendering to the cause of Islam and the Indian Muslims. He was very glad, he said, to see Islam making such progress in England and to see English people reading the Quran in Arabic. He particularly thanked Mrs Hamilton who had brought a cake specially prepared for Sir Sikandar Hayat from Portmouth on which his name was engraved. This pleasant meeting ended with a short speech by me."

United States of America

"A melodious chant sounded toward the east one evening this week at 342 Fifth Avenue SW, Cedar Rapids, the home of Sam Allick, Syrian grocer. Plaintive, insistent, compelling, stirring—the "muezzin" calling to prayer in Arabic with the sacred formula which interpreted is:

"God is great,—There is but one God,—Mohammed is the Prophet of God,—Prayer is better than sleep,—Come to prayer!" The "muezzin," a "priest" of Allah, an Indian with bright colored turban from the Punjab, a missionary in behalf of Islam in the United States. His name is Sufi Mutiur Rahman Bengalee and his headquarters are in Chicago.

"An interesting and cultured chap, this Sufi Bengalee; about 34 years, of coal black countenance, a shade darker than swarthy, but lit by eyes aflame with zeal for Islam and the Prophet Mohammed.

"This missionary for Islam was sent to the United States five and a half years ago by the Ahmadiyya Movement at Qadian, Punjab, India. The 'movement' was founded by Hazrat Mirza Ghulam Ahmad, 'the promised Messiah and Madhi and the expected Messenger of all nations.' Ahmad was to Mohammed as Jesus was to Moses, according to Sufi. He went to the Moslem heaven in 1908 and the present Head of the Movement

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is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. This man has established missions in many parts of the world.

" Sufi Bengalee seeks converts, he says, and also he desires to clear up 'some of the misunderstandings' about the faith of Islam. He talks English fluently and clearly and his choice of words reveals the scholar. He was graduated from the University of Calcutta and received his master's degree from the University of the Punjab at Lahore. He can quote the Quran (Koran) at length and he is familiar with the Christian Bible. Celibacy is not a virtue in Islam but Sufi is celibate by fate, he is a widower.

" The Bible of Christianity and Judaism is but a human document to this native of India whereas the Qaran is the exact and literal word of God as revealed to Mohammed in Arabia 1,352 years ago. Not a dot has been changed throughout the centuries, according to him.

" The Islamic faith includes belief in " all of the prophets of God," not excluding those of other religions such as Jesus, Confucius, Buddha, Krishna, Abraham and Moses. Asked if it included the Mormon prophets, Sufi Bengalee hesitated momentarily and then repeated that Islam accepts all of the Prophets of God.

" And that suggested a question about polygamy and harems. Plural wives are permitted in Islam, Mr. Bengalee said, with restrictions and under certain conditions for the good of society and humanity but the practice is not general. And a harem, it seems in the proper sense of the words, is an apartment exclusive to women of the home as differentiated from a similar exclusive apartment for the men. Not necessarily does a harem mean an apartment for more than one wife.

" Sufi Bengalee discoursed at length regarding the status of women in Islam. They are equal with men, he said in economic life as well as socially. For example, a daughter at a

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parent's death shares equally with a son in the estate and a Muslim wife holds absolute title to all property that was hers before marriage and all that subsequently comes to her. Furthermore when a Moslem takes a wife he (not her father) must give her a *mehr* (dowry) which remains her individual property even though he divorces her. Divorce is easy, however, just as easy as the giving of the dowry. It can be accomplished without attorneys simply by the uttering of a formula.

"Thus Islam protects women by assuring them economic independence. And all economical ills such as those besetting the world today would be impossible if Islam were a universal faith, according to the Missionary from India. He described how the Quran forbids usury and lending of money for interest except as approved under certain conditions. He told of "Zakat" a system of poor tax amounting to two and a half per cent. expected from each Moslem owning more than he needs for his personal maintenance.

"Many things are interesting about this man and his faith. One may not believe as he does and one may not accept all that he declaims as the "gospel truth" yet one cannot help but be certain that he is in earnest. One story he tells undoubtedly would bring a protest, even wrath, of a devout Christian. It is to the effect that Jesus did not die on the Cross but was taken down while unconscious and hidden by his friends in a tomb where they restored him to health with lotions and medicines

"Then, according to Sufi Bengalee's belief, Jesus escaped hostile Judea in disguise and went into India were he died at the ripe old age of 120 years. Mr. Bengalee shows a picture purporting to be the tomb of Jesus at Khan Yar Street, Srinagar, Cashmere, India.

"Universal peace is an objective of Islam, according to the Indian Missionary, and perhaps that is one reason why the Prince of Peace has come in Islam.

"As a person listens to the Moslem philosophy with its

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economic and social ramifications and its all embracing scope, including a temporary hell, one cannot escape the conclusion that it truly is a shrewd religion.

" Thus was this writer impressed by Sufi Mutiur Rahman Bengalee, the only missionary of Islam in America."

Cedar Rapids Gazette, 25th March 1934.

Sumatra

Maulvi Muhammad Sadiq, our Missionary in Sumatra in his latest letter writes :—

" I have arrived in Maidan, the principal town of Sumatra. I have already seen Government officials and paid visits to the Ulema and have conveyed the Message of Ahmad to them. It is simply due to God's special grace that the Maulvis of this town have not said a word against me. I went to see a Roman Catholic priest who on learning my name absolutely refused to talk to me. Similarly a Protestant priest on being told that I was an Ahmadi Missionary expressed his inability to converse with me on any religious topic. Let those who hesitate to admit the truth of our claim that the Promised Messiah has broken the Cross seriously reflect over the open admission of the inability of the Christian priests to hold their own in even a friendly talk on a religious topic with the humblest of the Promised Messiah's followers. If it is not the breaking of the Cross what else is. On the request of a Christian preacher I sent him some books to read. He promised to come to see me in our *Dar-ul-Tabligh* but he did not come and instead got a letter published in a paper which only afforded me a God-given opportunity to deal with the subject referred to in his letter at full length.

"Some persons who call themselves seekers after truth have established an *Anjuman* here. They challenged me to a discussion. I accepted it even on their own absurd conditions. Some of our brethren from Padong reached here in company with Maulvi Abu Bakr. Against us assembled the pick of the

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Ulema of East Sumatra. The discussion lasted for two days. The orthodox Maulvis were completely routed and discomfited and what impression did the controversy create on the minds of the public was quite evident from the reports that appeared in the local press regarding the controversy. Almost all the papers openly admitted that the objections raised by the non-Ahmadi Maulvis though quite foolish and absurd were fully and completely answered by us. The papers while deploring and deprecating the absurdity and the manifest untenability of the position of their *Ulema* paid a glowing tribute to the depth and vastness of the learning of Maulvi Abu Bakr and to his great deductive capacity. The papers containing the proceedings of the discussion were bought in large numbers and read with avidity. About 80 persons came to see me after the controversy.

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
Commercial Road, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
25-27, Alof Street, Okepopo, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Sharial Burj, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD. SADIQ, H.A., Oetœsan Ahmadiyya
Padang—(Sumatra)

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